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INTERNATIONAL BIBLE STUDY.

October 23rd, 1881.—*Exodus* IV. 27-4.

"AND the Lord said to Aaron, Go into the wilderness to meet Moses." Moses has an elder brother, Aaron, three years his senior. About his early life we have no information. Moses, when living at the court of Pharaoh, would doubtless interest himself in behalf of his brother to obtain for him educational and other advantages. He had the fear of God in his heart, and was directed of the Lord to go and meet his brother. They met on the mount of God by divine arrangement. So far as we know, forty years had gone by since they had met, and it was a great joy to meet again, especially as God had arranged the interview, and designed to use them for the deliverance of their brethren. Aaron had some gifts that Moses had not, and the one supplemented the other, as is often the case when the Master sends forth his servants two and two. Moses had shrunk from the exclusive leadership of the Israelites, furnishing thus a proof that he was actuated by no personal ambition in undertaking the rescue of his people from bondage. Carlyle has his Moses, a hero, self-reliant and self-sufficient, a very different person indeed from the Moses of God, meekest of men. As the faith of Moses did not rise to the height of the divine commission, this was so far modified that Aaron became associated with him and became the spokesman in the audiences which they afterwards had with Pharaoh.

"And Moses and Aaron gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people." His long life in the wilderness spent for the most part in solitude with his sheep, had rendered Moses exceedingly taciturn; and it may be that he had been using another dialect among the Midianites. At all events he was comparatively a stranger to the Jewish elders, and it was more natural that Aaron should take the lead in the endeavour to induce them to recognize the Mission assigned to the two. Aaron sought to persuade the people that the time had come which God himself had appointed for their deliverance. They were not merely informed of the wonderful signs by which God had convinced Moses of the verity of his mission, but these very signs were renewed in their sight.

"And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." 31. They received with great joy the intelligence that God was about to fulfil the promises given to their fathers and bring them out of Egypt with an outstretched arm. They believed; but their faith was yet to be tested; when afterwards they found that Pharaoh refused utterly to listen to the command of God, and hardened his heart

against the terrific scourges laid upon him and his people, their hearts sank within them, and it proved to be as hard a matter to overcome their timidity at it was to overcome the obstinacy and highmindedness of Pharaoh. They now awaited with great anxiety the report that Moses and Aaron would render after having an audience with Pharaoh. The king then reigning is supposed to have been Thotmes II. and the place of his residence Tanis, the Zoan of Scripture. The wife of this monarch is described on the monuments as a woman of strong character, and of great zeal for the national religion. She probably had something to do with the hardening of Pharaoh's heart. Moses and Aaron, possibly accompanied by some of the elders, waited upon the king as a deputation from the Israelites, but more especially with a message from the God of Israel to the effect that the Israelites should be allowed to go into the wilderness to keep a feast unto the Lord. This was a sore point. The king and his advisers were doubtless of opinion that so long as the Israelites continued to have a religion distinct from the Egyptians, it was vain to hope that they could constitute with them one body politic. The king was not at all disposed to listen to such a demand. He said, Who is the Lord that I should obey him? I know not this Jehovah of yours and I will not let you go. This seems very audacious language to us who know that Jehovah was the only living and true God; yet how many thousands are making it evident that they know not this only God who became manifest in the person of Christ and is now made known in the Gospel, whose authority is less to them than the least of all their lusts. Who is he that I should believe upon him, said the blind man whose sight Christ had restored; but this was the language of one who desired to know him that he might consecrate himself to him. The Treasurer of Queen Candace returning to Ethiopia from Jerusalem made a similar enquiry and the result was that he went back to his country as the ambassador of Jesus Christ and got his people to submit to him as the Sent of God.

"And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence or with the sword." By three days' journey, they possibly meant one day thither, one day there and one day for the return. This was far from being all that they wanted, but they diplomatically presented a small request first; if Pharaoh would not grant this, he certainly would not concede the greater; if he granted this, they could proceed to unfold the whole of their desire. The king became very much displeased at their temerity in urging this suit. He accused Moses and Aaron of having put these ideas into the heads of the Israelites, unfitting them for their work by inspiring vain

hopes of holidays and festivals. He would take the most effectual means of putting all such ideas out of their heads by giving instructions to their taskmasters to lay heavier burdens upon them.

WEEKLY REVIEW.

—REFERRING to the case of the Rev. Geo. M. Gordon, killed at Candahar while ministering to the wounded, who was not only a missionary at his own charges but a liberal contributor for the support of other missionaries, the *Missionary Review* says:

"Does not every such example furnish a blessed inspiration? Does it not help to shame those selfish souls who are ready to attribute something of their own selfishness even to those who go to this sacred work? But if such examples are valuable and needed in case of foreign Missionaries, are they not still more so in case of the home Officers and Agents of these Societies? In case of the latter there is no sacrifice of home comforts, no parting from native land, friends, or children; no sacrifice of religious or literary privileges; no risks to health and life from tropical heats and malarial climates."

The editor of the *Missionary Review* has long been harping upon this string and we fancy that he is regarded as a thorn in the side of the officers of Missionary Societies. He is regarded as a man with a hobby, and with this shield they quench his fiery darts. Nevertheless, it seems to us that it would be more for the credit of the secretaries of the Missionary Societies if they declined to receive the large salaries accorded to them. They are accustomed to plead that the heathen are dying for lack of those who will show them the way of salvation, and that because of the want of funds men cannot be sent to them in sufficient numbers; would not these appeals be more telling if they themselves were content to receive a small salary? Many of those who contribute to the mission funds are poor people who are obliged to stint themselves of the comforts or even necessities of life to help on the evangelization of the world, and such money should be not dealt out prodigally on the incidentals of mission administration. Attention is called to the Ch. Missionary Society.

The Church Missionary Society (of England) has long had one or more Secretaries receiving no salary whatever—giving their time and eminent abilities from pure love to Christ and the souls of the heathen. Such was Henry Venn, B.D., some 30 or 40 years. Such was Henry Wright, whose death has been recently mourned by all who knew him. Ever since his death many have been praying God to raise up some worthy successor who would rejoice to serve this sacred cause on the same terms—without salary. These prayers, we are thankful to learn, have been heard. The Rev. F. E. Wigram, of Southampton, has been chosen, and has "placed his services at the disposal of the Society without salary."

The Editor of the *Missionary Review* thinks there are men of competence in America, having the needed wisdom and zeal, who would be glad to devote themselves to the Lords's work in the same way. The secretaries of the principal missionary Societies receive from 3,000 to 5,000 dls., a year. It is true that many ministers in the large cities are receiving similar salaries; but as we have indicated in the little book called "Paul the Christian's Pattern" the revival which is perhaps most wanted at the present day, as likely to produce the best results in the churches, is one that will lead ministers and missionaries to forego what the churches are willing to give them and set their flocks an example of simplicity and contentedness and disregard of that Mammon which so engages the affections of church-members as to leave little room for the love of God. We take the following from the *Missionary Review*.

We confess that, to our vision, the hope of the word's evangelization is never so beclouded as when we consider the great extent to which money is relied on. We devoutly thank God that these Missionaries seem to have adopted a more excellent way. High up in this wild border land, between Burma and China, the people who want a native Christian to live in their village and teach them, must feed him. Can any one fail to see into how very different attitude the heathen at once come by this process, from that of those who feel that they are conferring a kindness on the Mission by tolerating a native Christian among them; see him living on a salary far above their means; find their carnal elements moved with envy, and incited to get from him the utmost possible for all supplies furnished and service rendered; and if any among them think of becoming Christians, do so influenced by a hope of like high salary and worldly gain? Under such a process of Christian work, we may expect that the heathen supporting such a native Christian will listen to his teaching and be influenced by it. In the present case, Mr. Roberts tells us that the people, in three villages, were becoming dissatisfied with their *nat*-sacrifices, and "listened as for their lives" to the truths of the Gospel; and that they begged him to send them teachers to live with them and teach them and their children this new doctrine.

—The Parsees of Bombay are still, according to the new Census, less than 50,000 in number; but from several points of view they are masters of the situation here. For instance, while European residents of Bombay have to go many miles out of town to bury their dead, the Parsees are allowed to plant their towers of silence in the finest position of Bombay, on Malabar Hill, in immediate contiguity to the residences of the elect ones of our community. Malabar Hill has lately been reached at great expense by the Vihar Lake water, casting the Gunga of Walukeshwar into the shade. The Bombay Corporation having conferred this boon on our elevated neighbours, is asked (on the principle that one good turn deserves another) to place a roof over the tank that accommodates the Vihar water on Malabar Hill, and the plea advanced is that the mouldering remains of the unburied Parsees might be carried and dropped into this new tank. Four lakhs of rupees will be the cost of this roof. We remember reading in one of the sacred books of the Hindoos that there was a Brahmin once that lived a most ungodly life, breaking all known laws of God or man, who was at length killed by a tiger. Some bird took one of his bones and flew away with it and while flying over the Ganges

let it drop. The consequence was that the poor man, who had already reached the infernal regions, was immediately sent for from heaven and escorted thither in great state. The results of something similar happening on Malabar Hill would be very different, for one of our chief physicians tells the Corporation that a little bit of organic matter, the size of a man's finger, would be sufficient to poison the whole city. Of course, the four lakhs are to be voted. These towers of silence certainly command the town of Bombay with their silent artillery.

—The S. I. Conference of the M. E. Church, which has now been in existence five years, holds its next annual Session, the sixth, at Bangalore on the third of next month.

—The Annual Meeting of the Am. Marathi Mission, at Ahmednuggar, will commence this year on the 26th of October.

—We have seen nothing more satisfactory as to the religious beliefs of President Garfield than the following extract from an address given by him in Congress, in 1876, on occasion of the death of Orris S. Ferry:

"Before closing, let me refer to the crowning glory of his life. Mr. Ferry had a strong religious element in his character. This was with him a great controlling force, and not a sentiment. No cloud obscured the effulgence of his hope or dimmed his vision. Clear and high his intellect and his faith rose above all storms and darkness and sustained him in sweet companionship amid the unrevealed mysteries of pain. As his end drew near he came back to his home after a brief absence. There under his own roof, with the angels of his household about him, he passed to his rest. Thinking of trials past, and knowing as we do how well he had wrought for the future, trusting in the merits of his dear Lord, he could repeat the sweet lines of Bonar:

'Beyond the parting and the meeting
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come.
'Beyond the frost-chain and the fever,
I shall be soon,
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come.'

"Ay, the sweeter word of inspiration—in the volume of the Book it is written: 'Lo! I come quickly. Even so, come, Lord Jesus.'"

—The death of a well-known officer of the Engineers by his own hand, has given quite a shock to the community with which he has been identified for some years. To one who knows any thing of the relative value of this world's wealth and that which is offered to every man in the Gospel, it is most saddening to learn that a valuable life like this should have been sacrificed because of failures of financial schemes. The mirage of life leads men of the world to think that loss of property means ruin. Even such a master-mind as that of Sir Walter Scott was so much in captivity to the things seen and temporal, that his intellect gave way under the shock occasioned by the loss of his property. There are many living who are able to testify that they never knew what true wealth, honour or blessedness was until they had lost their earthly possessions and been led to hearken to the voice that speaks in

the Gospel. The gentleman whose suicide is now reported was considered, it seems, "one of the very luckiest men who ever went to India." What men call luck is the greatest curse, if it hinder us from recognizing our title through grace to an inheritance incorruptible, undefiled and unfading.

—Writing to the *Indian Churchman* respecting the Holy Mysteries, the Rev. Mr. Taylor, Chaplain of Vepery, Madras, says:

The impurity of the bazaar bread is one of the strongest arguments in this country for the use of altar bread or wafers, and the wafers which I obtain from England are made of the "purest wheat bread that conveniently may be gotten" in Madras. During the 7½ years that I have been in India Christian ladies, (or their Christian ayahs sometimes) have always washed and prepared my altar linen, and I believe that few things so degrade our religion in the eyes of the unbaptized, as the free and careless way in which heathen Church servants are often allowed to approach the altar, and to handle the sacred vessels. "Punkha coolies" stand outside the Church; the "furniture made by heathen" has not been yet dedicated to God's Service; and I venture to presume that most priests and lay trustees would rather have the Church "repairs" executed by baptized than by unbaptized workmen; if no Christian workmen are to be had, the fact that necessity has no law excuses a practice which one's reverence for holy things would wish altered.

Our Lord has told us something with regard to what purity is under this dispensation: "There is nothing from without the man that going into him can defile him; but the things that proceed out of the man these are they defile him." That is to say, purity is a matter of the heart. To the pure all things are pure. What constitutes the sanctity of any place is the gathering of those in whose hearts Christ dwells. "Ye are the temple of God." "Where two or three are gathered in my name, there am I in the midst of them." The House of God in the New Testament is not this or that church-edifice, but the body of believers.

—The *Christian* notices with much satisfaction the prominence given in the Methodist Ecumenical Conference to the subject of Temperance and thinks the discussions and utterances in that body "ought to give a very healthy stimulus to the cause of total abstinence in the denomination as well as in the Church at large." The American Methodists are total abstainers, and we think it would be a grand thing if those of England would take the same stand. After a prolonged discussion the following resolution on the subject of the Opium traffic was adopted by the Conference:

"That the opium traffic is injurious to the spread of Christianity, and that the complicity of the British Government in the trade is injurious to British influence among Eastern nations, and that the churches should use all their influence to create such public sentiment against it as would make it impossible to continue the traffic."

We see it stated that a clause in the new Land Act for Ireland gives the power of local option to every landlord within the operation of the Act.

—THE Native Christians of the different Protestant churches in Bombay, hold once every quarter a tea-meeting, followed by addresses, singing, &c. At their last meeting, the principal topic of discourse was the loss sustained by the decease of the Rev. Vishnoo Bhaskar; and it was decided to institute some memorial of him. Rs. 175 were subscribed on the spot.

—We are favoured with the following notice:

On Monday evening the 10th Instant, the Quarterly social meeting of the Bombay Branch of the Young Women's Christian Association was held at the house of Brigade Surgeon Partridge. It was gratifying to see such a large number of members and friends of the Association: over 100 being present. After Tea, the Hymn "Blest be the tie that binds," was heartily sung, and Dr. Partridge engaged in prayer, and read from 2 Corin: v. 20., to 2 Corin. vii. 2. The Rev. A. C. Grieve, in alluding to the Association "subject" for the month, contrasted work undertaken in subjection to God's guidance, with work done by those who chose their own way. The Reports of the Bombay and Poona Branches were read by Dr. Partridge, after which Mrs. Hewett spoke a few earnest words to the unconverted. At the close of the meeting several new names were added to the list of members.—The progress of the Association during the past year is very evident. The number of members is now 140, of whom 26 reside out of Bombay and keep up their connection by correspondence with the Secretaries. Members moving from one place to another take with them letters of introduction from the Secretary to Association members or other Christian friends.—A *Total Abstinence Branch* has been formed, the members of which can be supplied with badges and pledge books on application to the President of the Association.—A *Lending Library* has been commenced,—the Tract Society having granted 19 volumes,—friends have given as many more, and the Secretary has been able to purchase 12 volumes, besides paying in advance for 11 periodicals to be circulated among the members during the coming year. Books and Money, in support of this Library, will be thankfully received by the President. The Dorcas Meetings, Flower Mission, Hospital Visiting, Bible Classes, &c., have been carried on by different members, and now the time for sending in letters for the "Christmas Pillow Mission" is drawing near. Many Christian friends, who are *not* members of the Association, might help in this last-named branch of work, and the President takes this opportunity of asking any who are interested in it to send to her, for distribution in the hospitals on Christmas morning, letters of cheer and encouragement, addressed especially to the sick. These will be put into envelopes with an appropriate Xmas or New Year's Card, and placed on the pillow of each patient before daylight, so that, on awaking, they will be greeted with the welcome words "A Letter for you!"—The Report contains some interesting details of work, and will be supplied as soon as printed, to all the members of the Association. Non-members may obtain a copy of it on application to the President, Mrs. W. P. Partridge, Bella Vista, Cumballa Hill, Bombay.

—We often hear it said that nothing succeeds like success. The meaning of this seems to be,—when a man has obtained a certain following, others join him simply on the ground that he has such a following. If a man sets up for a miracle-monger, the first question is how many believe on him? If fifty or a hundred believe on him, that is argument enough to a multitude of others. A certain Moulvie at Calcutta claims to be performing miracles of healing by breathing into water which becomes the means of restoration. Immense crowds gathered round him, and the police have arrested him for some reason or other not stated.

—WHY it was necessary to make a trial-trip of the Viceroy's state-carriages, last Sunday, we know not. One of the wheels of the engine broke, and the result was a loss of life. It is matter of thankfulness that the disaster did not happen when H. E. was traveling. Was the wheel made of bad iron?

NOTICES OF BOOKS AND REPORTS.

"*Foreign Classics for English readers.* Edited by Mrs. Oliphant. *Voltaire.* by Major-General Hamley, C. B." Every thing must be re-written for the present age, and every day some biography or history appears relating to persons and events that one would have thought had been sufficiently written about. But the 19th century regards itself as something *sui generis*, and would have every thing translated into the language of the age and viewed from the advanced position supposed to have been gained by modern thought. We have read this life of Voltaire chiefly to see how he is looked at and estimated by the present age. We have all of us a great horror of being thought narrow-minded, and like to show how much more expanded our ideas are than those of our forefathers were. Freedom from prejudice and from strong views on any subject, enables us to find a great deal to admire where our progenitors found only that which shocked them in sentiments and manners. It is curious that Voltaire received his education from the Jesuits. He was in their hands for some years, but they seem to have spent their strength in indoctrinating him in the ancient classics. They were then triumphing over the recent extirpation of the Huguenots from the soil of France. But their ascendancy does not mean the ascendancy of morality. In the worst days of ancient Rome we do not know that there was more immorality in high life than in Paris under the reigns of Louis xiv and xv. It was thought nothing at all surprising that those who were functionally and nominally ministers of religion should be men of fashion devoted to the gayeties and the license of the times. Here is an illustrative sentence.

"The Abbé Servien, uncle of the Duke of Sully, is described by St. Simon as one of the most agreeable of men, but so dissolute that nobody of repute would have any thing to do with him, which did not prevent Voltaire from being a great friend of his."

"The Abbé Chaulieu, another friend, nearly eighty, was a poet, a voluptuary and a skeptic. The Abbé Desfontaines, a later acquaintance, befriended by Voltaire, was much worse than any of them. The society and example of these ecclesiastics must have had more influence than the companionship of a thousand fashionable young scoffers."

Voltaire, apart from his genius, was the child of his age. His ideas of religion were formed from what he saw around him, and it is not to be wondered at that he made light of claims so frightfully recommended. But he professed to be superior to his age, and distinguished himself by exposing the absurdity of reigning ideas on all manner of subjects, and it is strange that his enlightenment should so utterly fail him when he came to consider the subject of Christianity, and that he could not distinguish between the truth and its counterfeit. But there was one thing in the age that he accepted with all his heart, and that was its immorality. The age saw nothing objectionable in his living for fifteen years with the wife of another man in elegantly decorated apartments in her chateau, receiving the visits of his friends there. This lady at last transferred her affections to another and we have then these strange notices.

"This was in 1748; in the following year Madame du Chatelet died, after a very short illness. Of the three widowers whom she left,

Voltaire was by far the most inconsolable. The Marquis's loss was not of a kind to be considered irreparable; St. Lambert had Madame de Bouffleurs and other sources of consolation; but Voltaire fell into a transport of grief, Madame du Chatelet may with propriety be styled the last of Voltaire's Marquises."

What an extraordinary condition of society is that of which we catch a glimpse in the above paragraph. It is not, we hope, a sign of Phariseism that we congratulate ourselves upon having left such a condition of things behind. Voltaire fought many battles, but had no special fault to find with the libertinage of his time. His intensest feelings were aroused by what he called superstition, while he failed to distinguish between what is true and what is false in religion. He saw no beauty in Christ that he should desire to be taught of him, though Rousseau could see that deity never had worthier incarnation than in Christ. Another thing that stirred him to the depths was any criticism on himself or his writings. This was sure to elicit the severest reprisal that his caustic pen could supply. It is difficult to have much respect for a man who in one breath attacks absolutism and proclaims himself an ardent lover of freedom, and in the next breath pours out the most fulsome eulogy on a monarch that treats him with contempt and is himself well worthy of contempt.

"He celebrated the triumphal return of the king, Louis xv. after the Fontenoy campaign, by a piece called *The Temple of glory*, in which flattery as usual was not spared and in which the king figured as Trajan. After the performance, Voltaire was near Louis as he passed out attended by the poet's old friend, the Duke of Richelieu; and emboldened by the reception of his piece, he approached the duke and said, loud enough for the King to hear, *Is Trajan satisfied?* The dull monarch replied only by a frigid contemptuous glance."

Of Voltaire's work entitled *The Age of Louis xiv.* his present biographer says:

"Though the historian had suffered so much from despotic power, he does full justice to the king; and while dwelling strongly and truly on such dark blots as the religious persecutions which he authorized, the impolitic wars into which his arrogance plunged him, and the miserable condition into which he allowed his people to lapse, yet the celebration of his great and kingly qualities is so generous as to form a splendid eulogy."

Let this sentence be scrutinized, and it will amount to this, that a king may treat the most deserving and best-conducted portion of his own subjects as though they were the deadliest enemies of the state, and with fire and sword pursue them to death, prison or exile, may allow the great mass of his subjects to be preyed upon by his unscrupulous zemindars, live habitually in open adultery and place the highest offices at the disposal of the reigning sultana, and yet history is to bestow upon him her splendid eulogies composed by the men of greatest genius. Voltaire had wit enough not only to make his enemies wince and howl under his sarcasms, but also to accumulate (partly by rather shady means,) a great fortune, and had an income of £7,000 in days when money went much further than it does now. Voltaire was not without what the world calls *redeeming* qualities to which however we cannot conscientiously give this name. His acts of generosity show what he might have been if he had suffered divine grace to work in him. His present biographer too easily condones some of the things we have

referred to. He thinks that when Voltaire confessed to a priest, a little before his death, and signed a paper asking pardon of the church, it was for the purpose of obtaining honourable sepulture for his body. If this be the fact, then he went out of the world with a lie in his mouth, and his last act was to give his sanction to a Church which he had all his life long declared to be the greatest scourge of humanity.

"INDIAN Home Mission to the Santhals. Christian Colony at Goalpara, Assam." The Rev. Mr. Boerresen here tells us something of the results of the Santhal migration, after one year's trial. All seems to be going on well. In Mr. Boerresen these emigrants have a leader who has given proofs of his devotion to their interests. It is hoped that as the settlers increase in number, and journey northwards, they will carry the Gospel message to the hill tribes of Assam and their Mongolian neighbours. Government defray the expense of the removal of the colonists, and it is only for the work of evangelising that funds are asked.

"MINUTES of the Delegated Conference, M. E. Church in India." As there was a notice of the work done at this Conference, in our issue of July 30th last, it is not necessary that we should now discuss the contents of this pamphlet. From the Pastoral Address at the end of it we place in our Miscellany an earnest word of exhortation to the churches.

"PAPERS for Thoughtful Readers. No. 7. Moral Discipline; by Rev. J. Murray Mitchell, LL. D. Published by the Bombay Tract and Book Society. This is part ii of the Hints on Mental Discipline. In the brief compass of 19 pp. the following subjects are considered: Place and power of Conscience; Truthfulness; Humility; Manliness; Duties to ourselves, to our fellow-men and towards God; parting advice. There is a great deal of excellent instruction packed away in this little book, and we heartily commend it to our Native friends who are investigating the subject. It is well to know that while conscience can be relied upon for *principles*, it cannot always be for their *application*. Like reason it is a noble faculty, but like reason needs the best light and that light must come from the Father of lights. "We are building for eternity; every act, every word, every thought is a new stone and the structure which we rear will be to endless ages either our palace or our prison."—"Mere intellectual discipline seems of very little avail in resisting evil, and it is very saddening to think how many educated men in all countries have sunk into dissipation and been cut off in early youth." "Love of truth will keep us from the base desire to *seem* rather than to *be*. It is dreadful when a man cares for 'semblance of worth not substance.' When a man does things for show, he is a poor creature. A true man cannot bear to receive praise when undeserved; it pains him more than blame." "I fear that in the present state of Hindu society young men are often tempted to deny the opinions they actually hold." The Lord Jesus Christ has laid the axe at the root of a great deal of what is called morality, by declaring that there is 'none good but One, God.' Man must

be one with God before he can produce that which is worthy the name of good. The righteousness for which man glorifies himself is vitiated by the fact that he credits himself with it. It is of course a very desirable thing that man should cultivate the higher qualities of his being instead of the lower, but so long as the effect is self-complacency and a looking down upon others as we see in so many moralists, it is simply exchanging one vice for another. The closing words of Dr. Mitchell's paper are specially worthy the attention of our non-christian friends.

The Bombay Guardian.

SATURDAY, OCTOBER 15, 1881.

WHAT THINK YE?

A question that almost every man may profitably put to himself is this: How far am I influenced in my conduct by the consciences of others? A little enquiry in this direction will generally bring out evidence that many things are done or omitted not because our conscience says they should be, but because the consciences of others say so. A good deal of what is called religion is nothing else but this. *Religion* means *re-binding*, i. e. re-binding of the soul to God. The word implies the fall of man; he has gone astray from God and needs to be brought back. This little familiar word involves the great truth, "except a man be born again he cannot see the kingdom of God." And as the work of binding must be accomplished by another, we might almost get out of it the idea of a Mediator between God and man. But what we are now intent on showing is that religion is properly a binding of the soul to God, and that whatever is dictated by a regard to the favour or authority of man, is not religion. True religion is deliverance from this subservience to the consciences of others. Almost all of what is called religion in the world is inspired by deference to the ideas of duty entertained by those with whom men are associated, or to whose authority they are in subjection. Myriads of people are this very day most scrupulously observing all the rules of caste, who would break them without the least scruple were there no one to report what they were doing. There are thousands of Europeans in India to-day neglecting the Sabbath and gratifying their lusts in many ways, who in England would not have thought of doing any thing of the kind. Before they left home they professed to be religious and thought themselves so; but it was not so at all; they were simply deferring to the opinions of those around them. All Christians, even the most advanced, need to be on their guard against the influence of this desire to commend themselves to the regard of their fellow-Christians. We are not referring to that satisfaction which a Christian who is serving the Lord may have in the thought that he possesses the confidence of his fellow-Christians or of his pastor; but to the tendency to do for the sake of the consciences of others what he would not otherwise think it his duty to do. The single eye requires that we should get our instructions from the Master himself, and not put the will of our brother in

the same category with the will of the Master. A pastor may obtain a good deal of personal influence over his flock, and there is then danger that the flock content themselves with doing things because he enjoins them, and not because they believe it to be the will of the Master. The pastor is the under-shepherd, and not much is accomplished by bringing his flock into subservience to his wishes unless he carries their convictions that it is the will of the Master that they are obeying.—We need to be on our guard against seeking *religious reputation*; doing our works to be seen of men. The Christian is not perhaps in danger of seeking reputation among those who have little or no religion; but the chief snare is connected with the opinions of those who are most advanced in piety. It seems such a laudable thing to be doing what these good men think to be right. The single eye requires us to look unto Christ and find our satisfaction in the thought that he knoweth our works. Paul speaks of some who, measuring themselves by themselves and comparing themselves with themselves, were without understanding. These persons were looking to one another for inspiration and commendation. Paul was doubtless tempted to acquiesce in the course pursued by Peter in not eating with the Gentile converts lest he should put a greater barrier in the way of the Jews; but he quickly saw that it was a temptation to defer to the opinion of the servant instead of that of the Master. Christians naturally love peace, and are tempted to acquiesce in measures or teachings brought forward by good men especially when these have an appearance of great zeal about them, to resist which may seem to some an indication of a want of spirituality. Many a church has been fatally marred by the coming in of this habit of mutual deference or deference to certain very earnest leaders. The great aim of every true leader in the church should be to get his people to hold their consciences *sacred to Christ*, and act with a single eye to his approbation.

May we not say that Ritualism has obtained the ascendancy it has acquired in the Church of England, mainly through this habit of deferring to the religious ideas of others, instead of looking simply to the Master? It was the finger of God himself that wrote the ten commandments on the tables of stone; and it is God himself who, under the new dispensation, should write his laws in the hearts of his people. But this implies conflict with sin and self, in the endeavour to get near to God. It is much easier to defer to the judgments of those who appear to have given themselves fully to the business of waiting upon God. Almost all the innovations successively introduced by the Ritualists into the Church of England, were disallowed by the convictions of the church-members, but were gradually submitted to and embraced through the influence of this habit of deferring to the opinions of the more ardent and zealous in the church. Protestantism requires that Christians should never forget the directions given them in the sermon on the mount, to test their teachers by the word of God and wait upon the Master himself before consenting to any thing that is brought forward. Christ is Head of the Church, only as he is the Head of each member of the church. While we sing

On Christ the solid rock I stand,
All other ground is sinking sand,
les us see to it that it is really so. He that
has the keys of death and hades, should
have the key of our consciences.

REMINISCENCES. CXLII.

DIARY at sea, August 31, 1847.

GREAT enjoyment in Christ. He leaves me not unto myself. It seemed to me this morning that it would be in some respects desirable for my soul to be left alone after death until the end of the world, to become acquainted with its own contents. There is truth enough in it to sanctify it entirely; truth to convey when thoroughly apprehended the most prodigious revelations of God. And then, Christ is the truth; I would have Christ with me to make it heaven. I would become acquainted with the whole of my past life; with the nature and degree of my sin; leading to self-adorrence, adoration of Christ. Then would be fulfilled that word, Whatsoever a man soweth, that shall he reap. Without the truth relating to Christ in my heart, cherished and preferred above all things, I would have only the elements of inconceivable misery within me. [This was simply a speculation not a conviction.]

When Christ died on Calvary that was the expression of divine love needed. The expression now needed is not the repetition of that scene, but the baptism of the Holy Spirit. If God's love would flow now in any degree corresponding to that, it must flow thus. God is the Same. It is the most natural and expectable thing that he should open the windows of heaven and pour out floods of divine influence on the church. The contrary were strangest; the Holy Ghost is God's love. That love passeth knowledge, therefore we should enjoy an unlimited plenitude of the Spirit. He is plenteous in mercy; therefore we should have a copious outpouring of the Spirit. As God so loved us, so he loves us; and as he spared not his own Son, so He should spare not the Spirit, but fill us with the Holy Ghost and with faith.

Sept. 2. Thou art not far off, my Saviour; yet I would commune with thee somewhat in writing. One truth is very precious to me,—viz. that where truth is in a believing heart, there thou art; it is by the truth in their hearts that thou communest with thine own. Increase my faith, Lord, and then thou wilt increase in me and I decrease. In heaven and in earth, I believe this to be thy mode of correspondence with us, and I have command of the same means of knowing thee, that are possessed in heaven. O let thy word abide in me richly in all wisdom. Let me be filled with the knowledge of thy will in all wisdom and spiritual understanding. Let thy commands and threatenings, even every word that proceedeth out of the mouth of God, be life to my soul. For thy words are spirit and life. If thy word abide in me, then thou abidest in me, and whatsoever I ask is done unto me. Thou art the Word. O Saviour, what amazing blindness is mine, blindness to thee, blindness to the glory begun in me. I would love thee with all the heart and soul and mind and strength; but scarcely have I made a beginning. Every preparation is made in thy providence, and it is as though all creation stood still now to see me love God, but my heart moves not. Where is that new heart, Saviour? Thou mayest take me to heaven and to thy throne and yet I will not love thee, until that new heart is in me. Lord Jesus, may thy kingdom come.—Thou hast done great things in the Sandwich Islands. There is a nation born of the Holy Spirit and born in a day. Thou hast watched over that people, as once over thy Israel, from Egypt up. And is thine arm shortened that thou couldst not do equal things for India? Canst thou not overcome existing difficulties? Will it first be necessary to remove them all by thy providence? Is it

not more for thy glory that they should exist to be overcome by the Spirit in the hearts of converts? It seems to me that circumstances were made so favourable in the Sandwich Islands because the faith of thy people was so feeble; and it only needs adequacy of faith that we may meet Satan as he is, all his power, in India, and triumph gloriously. Thy converts there will be refined in the process of conversion, and thy Zion arise there, the perfection of beauty. Lord, be with Bro. Babb; make him spiritual; bless his missionary influence in Lane Seminary. Bro. McLane; work mightily in him make him perfectly to do thy will. Give him sobriety, patience and judgment. Bro. Martin: use him for thy glory; the mind that was in thee. Bro. Zivley; guide, enlighten, forgive and sanctify. Lane Seminary: Revive thy good work there; may they have a high standard of piety before them. Turn their attention to that holiness which consists in the mind and walk of Christ. Give us Pauls and Johns from thence. Oberlin: Reveal thy self, there, Redeemer. Anoint their eyes with eye-salve. May they love the truth as it is in Jesus. Let them not be stumbling-blocks, but perfect as their Father in heaven is perfect. And make us all perfect in like manner. Then shall we behold new heavens and a new earth. My uncle Richard, look in pity upon his soul and snatch him as a brand from the burning. And his children: unseal their eyes; redeem them from darkness for thy name's sake, thy name is love. Look down on Pike Country. May thy blessing descend on those 735 families visited by us. Give them truth; give them spiritual guides; give them the Holy Spirit. Be gracious to those who treated thy servants with so much kindness.

Beware lest ye fall from your own steadfastness, says Peter; and it is a caution of supreme importance. My own steadfastness at the best was wretched and worthless; yet I have fallen from that. I thought I could not. I want now to take hold of that great truth that not I but Christ liveth in me; and to keep unbroken that faith which shall cause him to abide in my heart. This, O Christ, is my request; let not this hour be like a thousand others, a beginning without a sequence, but let my path be onward unto the perfect day. For thy name's sake; thy name is Jesus, the true and faithful witness; Jesus, the signature of God under all the promises, the Amen.

JUSTIFICATION & REGENERATION.

(Communicated.)

"JUSTIFICATION is that act of God's free grace in which he pardons our sins, and accepts us as righteous in his sight, for the sake of Christ."

Regeneration is the new birth of the soul in the image of Christ, whereby we become the children of God.—M. E. Catechism. p. 37.

When God pardons our transgressions he renews our fallen nature, giving us dominion over Sin and Satan. This enables us to keep God's commandments in the practice of inward and outward holiness.

I.

THE NATURE OF THIS CHANGE.

1. Justification is an act in the mind of God done for us—forgiving our sins; regeneration is a work of God done in us—renewing our nature.

2. Justification removes the guilt of sin; regeneration destroys the dominion of sin.

3. Justification imparts divine favor to the soul; regeneration imparts divine life to the soul.

4. Justification removes all disobedience of the present and of the past; regeneration secures complete obedience in the present and the future.

These marks of a Christian are clearly indicated in the following Scriptures of God:

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3: 8.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 5: 8, 9.

"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."—Jno. 3: 6, 7.

By natural birth we have human life and enjoy the fellowship of mankind; by spiritual birth, wrought by the Spirit of God, we get divine life and enter into fellowship with God.

A sinning, unrenewed soul can no more enjoy God than a dead body can enjoy natural life. Regeneration is as great a change in a man's heart as the resurrection would make in a dead body. Therefore God says: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); And hath raised us up together and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. 2: 4—7.

II.

THE WITNESS OF THIS CHANGE.

Justification, or forgiveness, is God's act. It transpires alone in the Divine Mind, and is, therefore, unknown to us except it be revealed to us. God has ordained this revelation only through the Holy Ghost. "For what man knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. 2: 11, 12.

Although regeneration is a work of God wrought in us, the Holy Spirit bears testimony to it, lest we be deceived by taking mere voluntary change in conduct or natural joy for the work of regeneration. Many are deceived here. God's word is our only standard of truth: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." "For he have not received the Spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God."—Rom. 8: 9, 15, 16.

Concerning the indubitable testimony which certain of the Gentiles had, it is written: "And God, which knoweth the hearts, bare them witness giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."—Acts 15: 8, 9.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father."—Gal. 4: 6.

This direct testimony of God's Spirit is the great distinguishing mark of true Christianity. It is the only protection against de-

ception, priest-craft, infidelity, and final ruin. The pious Fletcher truly says: "Undoubtedly assurance is inseparably connected with the faith of the Christian dispensation. No one can truly believe according to this dispensation without being immediately conscious both of the forgiveness of sins, and of peace and joy in the Holy Ghost."—Works. vol. I. p. 429.

Sir William Hamilton (Diss. on Philosophy, p. 508) says: "Assurance, personal assurance, the feeling of *certainly*, that God is propitious to me, that my sins are forgiven, was long and universally held in the Protestant communities, to be the *criterion* and *condition* of a true saving faith."

Mr. Wesley says: "I apprehend that the whole Christian church in the first centuries enjoyed it. . . . And I really conceive. . . that *all reformed churches in Europe did once believe*, 'Every true Christian has the divine evidence of his being in favor with God.'—(Bib. Eccl. Theol. Cyclop. vol. ii. p. 485.)

CAUTION.

Seeing, by the foregoing Scriptures, the nature and testimony of regeneration, it is evident that:—

1. Repentance is not regeneration. One may have a sorrow for sin, an abhorrence of sin, and pour out his soul in prayer for deliverance, and yet not be in a regenerate state.

"Could my tears, for ever flow,
Could my zeal no languor know;
These for sin could not atone;
Thou must save, and thou alone."

2. Reformation is not regeneration. The deceiver may put away falsehood; the idolater, destroy his idols; the drunkard, abandon his cups; in short, all prevailing forms of sin may be forsaken without knowing what regeneration is. All this change of conduct may be merely human. But regeneration, as we have seen, is a divine change of one's evil nature.

3. Forms of true piety cannot constitute regeneration. Nicodemus was apprised that he *must be born of the Spirit*. God's rebuke rests upon those "having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3: 5). One may practice every form of godliness from prayer to preaching, and yet fall under God's curse: "Woe unto you Scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which indeed appear 'beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.'"—(Matt. 23: 27, 28).

4. An approving conscience is not regeneration. The conscience itself may be "defiled" (Titus 1: 15) and, so, approve sin. It may be "seared with a hot iron" (1 Tim. 4: 2) and, so, directly condemn righteousness. St. Paul before his conversion had an approving conscience while "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9: 1). He says, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26: 9).

Conscience is not the standard of either life or judgment. "THE WORD THAT I HAVE SPOKEN, the same shall judge him in the last day" (1 Jno. 12: 48). Conscience, only as it is shaped by the word of God, can indicate the right. And this word demands a divinely wrought change of man's moral nature com-

pletely changing his life from carnal to spiritual.

III.

THE NECESSITY OF REGENERATION.

The necessity of this spiritual change set forth in the foregoing Scriptures, lies in the very nature of holiness and of sin, of God and of man. Holiness and sin are intrinsically essential and perpetual opposites. "For what fellowship hath righteousness with unrighteousness? What communion hath light with darkness?" (2 Cor. 6: 14). God is holy and immutable; and cannot approve man's nature which is intrinsically sinful. Man must, therefore, be changed to harmonize with God: "whereby are given unto us exceeding great and precious promises; that by these ye might be *partakers of the divine nature*, having escaped the corruption that is in the world through lust."—(2 Pet. 1: 4) He must receive a renewal of nature "which after God is created in righteousness and true holiness." (Eph. 4: 24).

Sin has so demoralized mankind that because of their likeness to Satan they are called "children of the devil" (1 Jno. 3: 10.) Man cannot remedy the case. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of *regeneration* and *renewing of the Holy Ghost* which he shed on us abundantly through Jesus Christ our Savior" (Titus 2: 5, 6). And without this supernatural change restoring man to likeness of the divine nature, fellowship with God is forever impossible.

IV.

THE FRUITS OF REGENERATION.

1. Regeneration produces a marvelous change in one's consciousness and conduct. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5: 1-5).

Regeneration so changes one that spiritually he becomes an utter stranger to those who formerly fellowshiped him. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the *world knoweth us not*, because it knew him not" (1 Jno. 3: 1).

A sinner can no more join in the love and fellowship of God, common to saints, than a dead man can join in the activities of life; because he is dead in trespasses and sins (Col. 2: 13).

2. Regeneration puts an end to the committing of sin. "*He that committeth sin is of the devil*; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. *Whosoever is born of God doth not commit sin*; for his seed (1 Pet. 1: 23) remaineth in him, and he cannot sin because he is born of God." (1 Jno. 3: 8, 9).

There can be no more fatal heresy than that one may be a child of God and yet commit sin. It is blasphemy against Christ, making him the minister of sin in screening the sinner from the guilt and punishment of sin while the *act* of sin itself is indulged. This doctrine that Christ came to protect sinners

in their sin is of Satan; because it is in direct opposition to God's word: "And ye know that he was manifested to *take away* our sins; and in him is no sin. *Whosoever abideth in him sinneth not*: whosoever sinneth hath not seen him, neither know him." (1 Jno. 3: 5, 6) We know that *whosoever is born of God sinneth not*; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 Jno. 5: 18).

3. Regeneration gives one dominion over all sin. The new birth puts one into service to God, and the bondage to Satan is ended. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God. For *sin shall not have dominion over you*; for ye are not under the law, but under grace." (Rom. 6: 12-14).

This dominion over sin not only prevents voluntary acts of sin; but it suppresses all sinful tempers. There may be a sinful *state of heart* as well as a sinful *act of will*. Dr. Hodge wisely remarks: "All sin is not an agency, activity, or act; it may be, and is also, a condition or state of the mind. This distinction between habitual and actual sin has been recognized and admitted in the church from the beginning."—Systematic Theology vol. II. p. 187.

This sinful, or depraved, *state of heart* may manifest itself in wrong emotions; but it must not usurp the control of the will. Any rising of anger or lust is at once suppressed by the stern decree of the will, thus maintaining a justified and regenerate state. Mr. Wesley truly says: "An *immediate and constant fruit* of the faith whereby we are born again, a fruit which can in no wise be separated from it, no, not for an hour, is power over sin—*power I over outward sin of every kind*, over every evil word and work, for where the blood of Christ is applied it purgeth the conscience from dead works; and *over inward sin*, for it purgeth the heart from every unholy desire and temper."—Sermons, vol. I. p. 155.

This leads us to the final consideration.

4. Seeking holiness is an essential fruit of regeneration.

The wily assaults of Satan will quicken into motion any inbred depravity of the regenerate heart; so that very soon after conversion the crisis is reached, which results either in surrendering to inward depravity or in seeking its complete extirpation. Upon the other hand the Holy Spirit, received in regeneration, in carrying forward the work of salvation begun in justification, of necessity leads the believer into perfect holiness.

Viewed both from the standpoint of depravity and from the standpoint of the Holy Spirit, perfect holiness is the essential fruit, or sequent, of regeneration. Such is the teaching of God's word:

(1). The call is unto holiness: "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4: 7). Persons who despise entire sanctification under the delusion that justification is the gospel salvation, will do well to note the following verse: "He therefore that despiseth, despiseth not man, but God, who hath given unto us his Holy Spirit." (v. 8).

"According as he hath chosen us in him before the foundation of the world that we

should be holy and without blame before him in love" (Eph. 1: 4). "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of Jesus Christ." (1 Pet. 1: 2).

(2) Regeneration actually introduces sanctification. Entire sanctification, the being cleansed from all inbred corruption and filled with God, completes the work of salvation from sin begun in justification and regeneration. Regeneration is wrought in view of entire sanctification. And the regenerate state maintained, involves the reception of perfect sanctification; as these Scriptures prove.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 Jno. 3: 2, 3).

"Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he purgeth [cleanseth] it that it may bear more fruit." "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." (Jno. 15, 2, 8).

"But whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in him." (1 Jno. 2, 5).

These Scriptures place beyond doubt four things:—

a. That every child of God aims to be holy like God.

b. That continued discipleship is conditioned upon being cleansed and bearing more fruit.

c. That perfect love is prerequisite to complete obedience.

d. That complete obedience is the divine test of true discipleship.

It follows that the regenerate believer must accept the "sanctification of the Spirit unto obedience." (1 Pet. 1: 2), or take

5. The only alternative, apostasy.

The issue for every regenerate person is holiness or apostasy. "Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of [fall from] the grace of God; lest any root of bitterness springing up trouble you, and many thereby be defiled." (Heb. 12: 14, 15).

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. (Heb. 6: 1).

These scriptures with their contexts prove conclusively that after regeneration the only alternative is holiness or apostasy. Some may object to this close connection between regeneration and entire sanctification; but their objection lies against God's word. All who find this point objectionable will likely find themselves condemned by the Scriptural standard of justification and regeneration set forth by the scriptures cited in this tract.

The Bible affords ground for the trenchant remarks of the following eminent and pious theologians.

Mathew Henry (Presbyterian): "True religion consists in heart purity."

Jeremy Taylor (Church of England): "The least love that is, must be obedient, pure, simple, and communicative; that is, it must

exclude all affection for sin, and all inordinate affection to the world."

Archbishop Leighton (Church of England): "The whole man must be purified to God; not only refined from the gross outward acts of sin; but from the inward affection to it, and from the secret motions of it."

John Wesley: "We must either be in the possession of this high state of grace [perfect holiness] or be pressing after it, if we would retain the favor of God and be certain of heaven."

John Fletcher (Methodist): "All Christian believers are safe, who either stand in it or press after it. And, if they do neither, we are prepared to prove that they rank among fallen believers."

Albert Barnes, eminent commentator, (Presbyterian): "No man is a friend of God who can acquiesce in a state of sin, and who is satisfied that he is not as holy as God is holy."

Readers, "Examine yourselves whether ye be in the faith." Mistake here is final; and deception is fatal.

S. P. J.

MISSIONARY HELPS. XII.

ADAPTATION.

THE apostle to the Gentiles once said "I am made all things to all men that I might by all means save some." I Cor. 9.22. This text has doubtless been prostituted to justify ministerial conformity to the world. But Paul defines himself in the 19th verse of the same chapter when he says "I made myself servant unto all." He would say he allowed the Holy Spirit and sanctified, enlightened sense to guide him in adapting himself to circumstances, customs and men, always in perfect conformity to the charter law, "Be ye wise as serpents and harmless as doves" within the limits of the Scripture precepts and precedents. The various divisions of native Society, the peculiarities of native life, the multifarious simplicity of the occupations of the people, and their moral condition demand on the part of the missionary the "exercise of all the sense and grace" he has, in being made "all things to all men," for their salvation. He may not wisely be the slave of any invariable methods of doing his work. Yet he must be a man of method. Some missionaries discourage street or open air preaching in favor of quieter methods of reaching the populace. But a missionary of many years' experience in India in his report last year, wrote the following words of weight. "We know that to preach in a crowded heated dusty bazar, to a cold unsympathizing people and sometimes to a very hostile crowd is physically and mentally wearing and wasting. And yet if men are to know the Gospel of Christ that is to save them, the bazar with all its inconveniences is one of the places where the missionary is to win souls for God." India's large cities and towns afford grand fields for open air preaching but it must be accompanied with adjunctive efforts. Before the throng the street preacher becomes acquainted with the faces of his hearers. But elsewhere he must get an inkling of their real experience. But there are millions beyond the reach of large bazars, where feasts afford about the only opportunities for open air work. Here the missionary must imitate his Lord at Jacob's well or Bethesda. Here the field orator is stranded unless he can adopt himself to the circumstances. If he can, he catches his hearers one by one wherever, whenever and however he can. He must needs be full of his Gospel always. Such fields would hardly gratify the methodic sermonizer fresh from college, but they afford the best of opportunities for "test-

ifying the Gospel of the grace of God" as the early Christians did. There is danger of the missionary's becoming too much of a professional losing sight of the law which guided Paul as the greatest soul-saver of his day. We confess to a feeling that a closer imitation of Christ's humble methods in a land so like the one he labored in, would be advantageous. Instead of long stages from town to town with "camp and equipage," move journeying on the horses Paul rode so oft, over the hedges through the fields testifying to men one by one, in the field, at the threshing floor, at the fisher's resort, where the cattle graze, by the wells, or the tanks, or by the way where the poor, the maimed and blind are found. Much missionary work is spread out too thin over too much territory to affect much. Donning the native dress as an Oxford Chameleon is said to have done for the occasion recently, savours more of vanity and Jesuitism than of making oneself, "the servant of all." Every man called of God to labor as a missionary should expect what will count success in heaven. He should never admit the thought of defeat. If one line does not reach the multitudes, try another. There is a way to most men's hearts; close imitation of Christ's adaptive examples will lead to it generally.

Here are a few common-place reflections which contain, we hope, a little more than chaff. We are glad to stand one among the missionaries in India who toil to see Jesus crowned high over all the "Prince of peace" in Hindoostan or fall a tour post expecting.

P. S. Since writing the above we have read the article headed "An Apostolic Missionary" in the B. G. of Sept. 17, and with all our hearts wish India had 100 Dr. Mackays.

W.

NOTICES.

BAPTIST CHURCH.—(Bellasis Road, Byculla.) Mr. A. Dillon of the Baptist Mission, Poona, will (D.V.) preach to-morrow at 11 A.M. and 6 P.M.

Rev. C. W. Christian, Chadarghat, requests that money for the "Christian Orphanage," "Christian Home" or "Telugu Mission" under C. B. Ward, should not be remitted to him in the future. All moneys should be sent to, C. B. Ward or A. C. Davis, Shankarpalli, Nizam's State Railway.

M. E. Appointments for to-morrow: Grant Road; 8½ A.M. S. P. Jacobs; 6 P.M. S. P. Jacobs.—Dean Lane; 11 A.M. R. Sharman; 6 P.M. O. Shreves.—Mazagon; 11 A.M. O. Shreves; 6 P.M. G. Bowen.

Received for the M. E. Church Parsonage, Khundwa, from E. W. G. Rs. 2; A. C. 2; W. G. G. 5; J. W. A. 2; J. S. 2; A. M. 3; F. A. B. 2; E. D. R. 2; E. O. 1; J. H. D. 5; J. D. W. 12; G. P. S. 5; J. M. M. 5.

Epitome of News.

SATURDAY, OCTOBER 8.

—Times; Philadelphia, Aug. 30: "The public literally watch the President as closely almost as his immediate attendants. Every movement and indication is bulletined, and put up in hundreds of public places where crowds gather all day to watch the announcements. The three regular bulletins daily—morning, noon, and night—are interspersed with scores of announcements as to the condition of the patient. The telegraph wires run into a chamber in the White House adjoining the sick room, where the operators sit day and night, having

kept an unbroken vigil since they put the instrument in on the day the President was shot. The country hangs, as it were, on the ticking of that instrument, which conveys the President's every pulse-beat almost throughout the land. There is no monopoly of this part of the news market, for the newspapers immediately display all they get to the public gaze that will give any new idea on the subject, and they do this without waiting for their regular editions, for every newspaper building in all large cities has a front covered by bulletin boards, constantly surrounded by anxious throngs. Among the people the President's health, his ups and downs, his chances of life and death—is the universal topic of conversation. As the case has gone for better or worse, changing from day to day, now hopeful, now almost hopeless, the very aspects of the crowds in the streets have told the story—jubilant or sorrowful, as the case might be. "How is the President?" is now the universal salutation, and so engrossing is the popular interest in the case that there need be no fear of anything connected with the United States Government going awry so long as Garfield lies on his sick bed. The public are on their good behaviour, for they will make any sacrifice to secure the President's return to health and his continuance in office."

—The London *Times* lately contained a letter which, remarks the *Spectator*, if Mahomedans read English or understood hygiene, would have a circulation of millions. The centre of the Mahomedan world is Mecca, and the centre of Mecca is the well Zemzem, the Holy Well into which the moon once fell, and which communicates under the sea with Holy Well Baroota in Kairouan. Every pilgrim who seeks the shrine visits the well, and either pours its water over his body or drinks it, or both, and departs purified. The water of the well is even sent abroad to Mahomedan Princes, who pay small sums for an annual supply, which, however, we believe, they do not drink, unless stricken with mortal disease. The British Consul-General at Jeddah has obtained a bottle of the water, and sent it to South Kensington to be analysed, and this is Dr. E. Frankland's report. The water is "of the most abominable character," sewage, "seven times more concentrated than London sewage," and containing 579 grains of solid matter per gallon. If the Consul-General is certain of the identity of the water sent him, we need not be surprised that Mecca is the cholera-centre of Arabia, that the pilgrims diffuse cholera, or that in bad years not one pilgrim in three regains his home. The guardians of the well would, however, reject any suggestion for the purification of the well as blasphemous; and should the letter be read in Jeddah, the Consul-General's popularity will recede to zero.

MONDAY, OCTOBER 10.

—A Bangalore paper, of Miss Anstey:—"We learn that this enterprising lady has abandoned her intention of going to England for the present, as news of the decease of her aged mother has been received. In case she was to have gone home, arrangements were made to leave the Kolar Mission in charge of the Godavery Delta Mission."

—The *Parsi Punch*, who had Mr. Jayakar riding a pony and members of the Pleaders' Association holding the animal back by the tail, has now disavowed the caudal appendage from the main body, and represents the pleaders sprawling upon the ground and kicking the air, and the animal and its rider going at a brisk pace, none the worse for the loss.

—The young Maharajah of Kolapore has become deranged. A fatality seems to follow the Native rulers of India, and one after another the crowns go a-begging.

—*Times of India*; Calcutta, 9: A serious accident occurred on the line this morning just above Bally. In accordance with the usual custom, the Viceregal carriages were taken out for a trial trip, previous to their being sent up country for the Viceroy's use. The train had just

passed Bally and got on a good head of speed when, as the engine passed the distance signal-post, the leading tire of the engine on the left hand side broke. The engine immediately swerved off the line, parted its couplings, and dashed down the embankment. The tender was also derailed, but before it went any great distance buried itself in the earth and turned completely over, the next carriages telescoping into it. This in a measure saved the other carriages, which turned over on their sides. Mr. Jones, of the Carriage Department, was killed on the spot, and three others were seriously injured.

—Same; Simla, 8: The Governor-General in Council is pleased to prescribe the following conditions, under which the Post Office is authorized to accept cash payments in advance on account of the postage on newspapers transmitted by inland post:—The proprietor, manager, or publisher of any newspaper may compound with the Post Office by a payment made in advance for the postage payable on the number of copies of such newspapers to be posted by him during a given period. The rates will be:—Not exceeding three tolas, quarter anna; not exceeding ten tolas, half an anna; for every additional ten tolas, half an anna. Newspapers packed in bundles will be charged at half the above rates. Newspapers sent gratuitously to editors or managers of other newspapers will be exempted from postage.

TUESDAY, OCTOBER 11.

—*Bombay Gazette*: The Bombay Government, when urged to support the fantastic project for improving the arts and manufactures of India by dragging them up to Simla, very sensibly demurred and expressed its inability to see the advantages of Captain Cole's scheme. The little bric-a-brac bazaar is, however, an agreeable feature in the Olympian diversions, marred only by jealous regrets on the part of some that illustrious personages are allowed an early choice and make a clean sweep of cheap drawing-room knick-knacks. The effect of the movement on the native population, however, is not likely to be very great. The other day a native workman was taken in to study Indian art and improve his mind. A policeman saw him from the outside, and grew half frantic with indignation, ordering him out of the Sahib-logue's pleasure-house with much forcible language; and the intelligent Baboo who sells the tickets and catalogues also interfered for his ejection. They do many amusing things at Simla, but it is not often they achieve so prettily perfect an absurdity as a Native Art Exhibition in which the presence of a native workman is regarded as a profanation.

—Same: At Aligarh there are symptoms of the some hostility between Mahomedans and Hindus which has already broken out in several towns in the Punjab.

—Yesterday, at the Fort Police Court, Mahadoo Hunmunta was brought up on remand and charged before Mr. R. S. Jayaker with the murder of Jeejee, woman, on or about the 26th September, 1863, eighteen years ago.

—Same: If we are to believe a Calcutta contemporary, drinking has largely increased in Bengal during the last three years. We have, indeed, heard something of the same kind before, and it will be remembered that in the last Budget debate an honourable member created some astonishment in the House of Commons by reading a letter from a gentleman in Calcutta recounting the facts concerning the drunkenness that, it was alleged, prevailed even among school-boys. The Calcutta paper we have already referred to says that so far as the people are concerned there is a consensus of opinion on the point. Zemindars, we are told, speak of it, and so do the educated classes generally. The police are brought face to face with it; and "many school-masters could testify that instances of young boys drinking are not uncommon." Even the magistrate, who never

goes beyond his *cutcherry*, must observe the increase of drunkenness in towns, and he must also get reports now and again of unnatural deaths from drunkenness. The police say that they never heard of such deaths before. According to the same authority, "the increase of drinking is not confined to males only: it is increasing to an alarming extent among women also, and it is this evil that respectable natives regard with the greatest horror." This is certainly not a very pleasant picture, and it seems to call for some action on the part of the Government. It appears that the increase of drunkenness in Bengal is attributed to the extension of the out-still system, and those who approved of that system *per se* point out that the number of new shops is too large.

—The population of Bombay by caste and race; from the *Times of India*:

	Census 1881.	Census 1872.	More	Less.
Jains	17,218	15,121	2,097	...
Brahmin	35,428	25,757	9,671	...
Lingaet	1,167	1,242	...	75
Bhatia	9,417	9,466	...	49
Hindoo of other Caste...	407,717	340,868	66,849	...
Hindoo Low Caste ...	49,122	31,347	17,775	...
Mussulman	158,024	137,644	20,380	...
Negro African	689	1,171	...	482
Parsee	48,597	42,091	4,506	...
Jew	3,321	2,669	652	...
N Christian	30,708	25,119	5,589	...
Eurasian	1,168	2,352	...	1,184
European	10,451	7,253	3,198	...
Chinese	169	305	...	136
Total...	773,196	644,405		

—*Overland Mail*; Sept 23: The very sincere interest taken by the English people in the national disaster which has befallen their American kindred cannot fail to have a good effect in the United States, and to strengthen the friendly feeling which already exists between the two countries. Within the last ten years, ever since the differences which arose during the American Civil War have been arranged, the good understanding between England and America has been steadily growing better. It needed some occasion like this to show the strength of a feeling which has been developing for years. Its effect will be the more useful now that there is a section, not of American people, but of foreign residents on American soil—the Irish immigrants—who are busy making all the mischief they can between the Americans and ourselves.

The following official bulletin was issued after the President's decease:—"Elberon, Sept. 19, 11, 30 P.M.—The President died at 10.35 P.M. After the issue of the bulletin at 5.30 P.M. he continued in much the same condition as during the afternoon, the pulse varying from 102 to 107, with rather increased force and volume. After taking nourishment he fell into a quiet sleep. About thirty-five minutes before his death, and while he was still asleep, the pulse rose to 120, and was somewhat more feeble. At ten minutes past ten o'clock the President awoke and complained of a pain over the region of the heart. He almost immediately became unconscious, and ceased to breathe at 10.35." An eye-witness of the circumstances attending the death of the President thus described the scene:—"Mrs. Garfield sat upon the bedside holding the hand of her dying husband. Dr. Hamilton stood on the other side, and the other doctors and the family and friends were grouped about the bed. The President was breathing heavily and at increasing intervals. The doctors whispered to each other, but no other word was spoken. The heavy breathing of the President continued for about fifteen minutes and then ceased. Consciousness did not return at all. Death was absolutely painless. When all was over Mrs. Garfield quietly withdrew to her room."

The guard around the cottage was doubled as soon as death occurred, and on one was allowed to approach. Dr. Bliss was the first person notified of the President's expression of

pain, and upon entering the room at once saw that the end was near. One account says:—"The members of the President's family were immediately summoned to the bedside. All arrived, and perfect quiet prevailed. Mrs. Garfield bore the ordeal with great fortitude, and exhibited unprecedented courage, giving way to no paroxysms of grief. After death became evident she quietly withdrew to her own room. There was not a murmur heard while the President was sinking. After he had been pronounced dead by the surgeons, telegrams were immediately despatched to the late President's mother, in Ohio, and to his sons Harry and James, who are now at Williams College. General Grant has telegraphed from New York expressing sympathy with the President's family. Despatches from all parts of the country report that immediately on receipt of the intelligence, at about eleven o'clock on Monday night, the church bells and fire bells were tolled."

—The *Str. Africa*, aground near Tellicherry, has been floated off successfully.

—*Bombay Gazette*: The very general regret with which news of Major Mant's death was received in Bombay will be enhanced by the sad intelligence that he died by his own hand. From the evidence at the inquest, as reported in the London papers, it would appear that some fancied failure of the architectural plans on which he was engaged had depressed him very much, and thrown his mind out of balance; but from a private letter received by the mail, we are able to corroborate the explanation which our London Correspondent suggests is the correct one, namely, that the unfortunate gentleman had been seriously affected by the failure of speculations on the Stock Exchange. That suggested by Dr. Clark's evidence, we are told, was decidedly not the real cause, as the drawings Major Mant had in hand at the time of his death are all going on satisfactorily.

Major M. shot himself with a *Deringer* pistol.

—A fatal accident is reported from Cossipore. It appears that Miss Brander, the eldest daughter of the late Major Brander, Traffic Superintendent of the Eastern Bengal Railway, who recently lost her father, was accidentally shot by Mr. George Walker, Assistant to the Agent of the Eastern Bengal Railway. The accident occurred on the evening of the 5th instant, in the compound of Mrs. Brander's bungalow, and the unfortunate young lady died on the morning of the 7th.

—*Indian Churchman*: According to a Statement received from the Census Commissioner, the total population of British India, including the Protected States, is 252,541,210, souls.

WEDNESDAY, OCTOBER 12.

—The finance Committee of the Bombay Town Council find great fault with the way in which the Assessment has been carried on for many years. Property which should have been taxed has not been, and 30 lakhs have been lost in ten years. It is the rich that get off; there is no diminution of the burden on the poor.

—*Times of India*, London: The verdict which keen-sighted men gave originally on the military revolution in Egypt seems now to be generally accepted despite official efforts to represent the incident as closed. The light which has been thrown upon the whole crisis at Cairo only increases the conviction that the movement was instigated by certain influential personages in Constantinople. The confidence which the Egyptian officers showed in their conversations with the English Consul and the English Controller; their assumption of approval from Constantinople; and their perfect willingness to welcome Turkish troops are indications that influences have reached them which are beyond the power of the Egyptian Government to counteract. Moreover, we have information from Constantinople that at the Palace there has been considerable astonishment and disappointment at the programme of Cherif Pasha,—the French Mussulman who was intended to be the chief instrument in the plot. It was hoped

by the Pasha Ring that the result of the *pronunciamento* would have been to upset the Anglo-French regime—an order of things which, besides other inconveniences, offers a standing warning to the Sultan of what may be the lot of the rest of his rickety Empire. Nor has the other chance for which the Porte played come off—the intervention of a Turkish army corps and the restoration of the authority of the Sultan in a province from which in the high old times much good money was yearly wrung; and events have made that eventuality a far more distant one than it was before the out-break.

—*N. Y. Evangelist*: "The public schools of the city were opened for the season on Monday. A great many families have not yet returned from the country, but about 125,000 children responded to the notice and reported for study. In a few weeks the number of pupils will rise to 150,000. The city paid four millions last year for school purposes, though for some reason it has this year reduced the appropriation to \$3,600,000. These figures are enough to show what an interest the schools represent."

"Nearly fifteen millions of the national debt (to be exact, \$14,851,221) paid in one month, that of August just past! Such is the report of the Treasury Department, and what a story does it tell of the wealth and prosperity of our country!"

—A London house has offered \$10,000 in prizes for the best designs for Christmas and New Year's cards, and for sets of designs. They may represent either the social or religious aspect of the two festivals, and be either pictorial or decorative, or both combined, in water colors or in oil.

—*Christian*: The proceedings of the Liverpool cotton "ring," which have received much attention from the secular press throughout the last two weeks, deserve the reprobation of all right-minded, and especially all Christian, men. These speculators having gained control of all the cotton in the market, are raising the prices to such an extent that the Lancashire mill-owners have felt compelled to checkmate them by stopping the looms for a time. Whether the counter move may succeed is doubtful, but in any event many thousands of persons are temporarily deprived of employment, and much suffering is certain to ensue. And all this, as the *Spectator* remarks, simply that "twenty men may become rich at a stroke." In the Old Testament a curse is pronounced upon the man who withholds the corn, and we should like to see a stringent legal penalty attached to these modern forms of gambling and heartless disregard for the rights of others.

This "Story of the Conversion" of "a High Church Vicar of Nine Years' Standing" (*Church of England Book Society*, 1d.) was "told by himself to his congregation, Aug. 29, 1880." In some particulars it bears a singular likeness to the story told by Mr. Haslam in his extraordinary book, "From Death into Life" (*Morgan and Scott*, 5s. and 2s. 6d.). Indeed, Mr. Haslam's book appears to have been an important link in the chain of events that led to this "High Church Vicar's" conversion, as an extract from the preface to his sermon will show. After describing the prolonged mental misery which he had endured from a sense of the unreality of his life, he says:—

"Two events occurred which were instrumental, in God's merciful providence, in bringing me out of darkness into his marvellous light. Mr. Haslam's book, *From death into Life*, fell into my hands, and with mingled feelings of repugnance and interest I succeeded in reading it. Oh, how often the impulse came over me to throw it aside unread! But, thank God, I did read it, and the effect produced upon my mind was this: "If the author of that book is reliable, there is some mysterious spiritual change experienced by a large number, of which I know nothing and which I do not understand. What is conversion? And if the fruits of conversion are peace and joy, is not the logical conclusion that I must come to the

terribly appalling one that I am not converted myself?"...I was dreadfully disgusted with that part of the book that aimed a death-blow at all my sacramentarian belief of many years' standing."

THURSDAY, OCTOBER 13.

—*Free Ch. of Scotland Record*: The name of Saswad, or Sassoor, must now be added to the list of our mission stations in Western India. It is a town of a thousand houses, eighteen miles south of Poona, the old Maratha capital. Saswad lies at the base of the hill-fort of Poorundhur, the palace of which still bears the marks of the British siege. Early in his career Dr. John Wilson marked it out as a mission station; and, indeed, he long conducted a mission beyond that, at Satara. But it was not till 1859 that the Rev. Adam White made it the centre of missionary operations, which he conducted at his own expense. There he acquired four acres of ground from Government at a nominal rent, built a school and catechist's house, and evangelized the townsfolk and the country round till May 1864. Then a cholera epidemic decimated the natives, and he died ministering to them under circumstances which extorted this eulogy from one of the daily newspapers of Bombay: "Not slain by fanatics, nor cut off by those who are supposed to hate a missionary, but a martyr to his own self-devoted love to the bodies and souls of the natives of this country, Adam White, the pure and the single-eyed, has passed away to his rest. He has given up his life as he gave up all, to the great cause of Indian's regeneration."

"His widow, who has ever since been responsible for the mission, which was conducted by a Free Church catechist, has now made it over in perpetuity to the Foreign Mission Committee, which first sent her husband forth as a missionary in 1856. The mission will be reorganized by the Poona brethren, Mr. Beaumont, Mr. Small, and Mr. Sheshadri; while Mr. Sheshadri has offered to supply to it one of the senior catechists, with whose support several congregations of the Church have charged themselves. Thus, at no new expense to the Committee's ordinary funds, the Saswad Mission will take its place beside that of Poona and Indapoor, in the Deccan of India. May it be a nursery of souls. May the new catechist reap largely from the field which Adam White first planted and consecrated by his martyr-like death for its people."

—Speaking of the Six Years' People, the *Sunday Mirror* says:

"This sect was founded in 1875, and it made its entrance into the world with the following proclamation:—

"It is hereby proclaimed with certainty that there remains an interval of only six years (from May 1875) till the glorious coming of King Jesus of Nazareth on the fiery cloud. And as he is going to appear suddenly in the seventh year to be seen by all, Repent ye for the kingdom of Heaven is at hand. This proclamation made by his servant is as revealed by the Holy Ghost of King Jesus."

(Sd). Justus Joseph, C. M. S.

Minister of Kanit.

"The preachings of this sect we are told, have produced an unparalleled ferment, Justus Joseph has "invented a new language which he professes to have been received from God. He has made a paper money wherein is inscribed 'Living Coin Justus Joseph,' which he sells to his adherents at five rupees a paper, promising the purchaser's transfiguration. He has ordered all his adherents not to wear any jewel. Even women have taken off the badges of their marriage union, and he has appropriated them to his use. Now he has under him nearly 7,000 people." One portion of the sect has gone so far as to permit a community of wives. No doubt the cause of Christianity has been greatly damaged in consequence of the freaks of this community. But remedies were out of the question. The best remedy was the falsification of the prophecy, and now that the

lie has been practically given, are the people hale and hearty again?

FRIDAY, OCTOBER 14.

—*Bombay Gazette*: The Empress of India is a steamship belonging to the Asiatic Steam Navigation Company, and was chartered to convey pilgrims to Jeddah in time for a religious festival at Mecca at the end of the month. The officers and the engineers declined to go to sea, on the ground that the engines of the ships were not in good order, that she had been leaking, and also that she would be unable to reach Jeddah by the time the pilgrims hoped to arrive there. The officers considered it probable that the pilgrims, upon discovering that they would miss the hadj, would break out into mutiny, and that their lives would consequently be endangered. As Mr. Cooper, the Magistrate, advised the officers to proceed to sea after the pilgrims had been informed that they would not be able to reach Jeddah at the time they expected, we may assume that he considered the danger to the officers was not very great. But we can quite understand their conduct on this occasion. A few unbelievers may with doubt spend a very bad quarter of an hour in the company of 979 of the faithful whose religious hopes have been destroyed, and whose creed does not wholly disapprove of personal violence in regard to offenders against their religious prejudices. Be that as it may, the Empress of India, carrying her officers and engineers, has sailed for Jeddah, and we wish officers, crew, and pilgrims *bon voyage*.

—The Str. *Rohilla* (36 hours late) left Aden with English mails, Wednesday, 11 p. m.

—The recent "hot wave" in New York produced so many cases of sunstroke that ambulance waggons were provided for the removal of patients to the hospitals for treatment. The plan of procedure, according to the *Scientific American*, was as follows:—The patient, stripped of superfluous clothing, was placed, face upwards, on a tressel over a trough filled with blocks of ice, while an attendant played iced water, through a finely perforated nozzle, all over the recumbent body. The result of this treatment was most satisfactory.

—A "Council of War" of the Salvation Army was held on the 19th September at Exeter Hall, under the presidency of "General" Booth. The number who attended was so great that an overflow meeting had to be held, and at this also a very large number could find no accommodation. The scene in the Strand and Exeter-street was somewhat exciting, as an immense crowd of roughs had assembled, but the police kept them back. The President, in opening the proceedings, said that it was desirable from time to time to make a statement as to the state of the "Army." He could give the statistics made up to last month. These figures would be compared with those of five years ago. They had now 245 stations; they had five years ago 26 stations. Their officers numbered 470, as against 36 five years ago. Then as regarded their income. Five years ago their income was reckoned at 4,000*l.* per annum. It was now considerably more than 50,000*l.* The meetings which were held in different parts of the country numbered 46,000 per week. They had got 7,000 "soldiers" prepared to face mobs, to speak, and to sing. At the rate of increase of the last five years, he reckoned that in five years' time they would have 80,000 efficient "fighting" members in the streets. He hoped that the time was not far distant when the "Army" would be able to search every street and every house, and that when the Salvation Army went fishing, and could not get the fish to bite, they would go down and hook them on (laughter). He also made allusion to a project for a great world centre, to be called a Salvation Temple, which was to be built at a cost of 100,000*l.*, and would hold 10,000 people.

—Deaths last week, 457. By Cholera, 11.

—*Bombay Gazette*: The entertainment at the Coffee and Reading-rooms, 3, Apollo-street

(which establishment is under the superintendence and guidance of ladies), on Wednesday evening, proved most successful. A very pleasant and profitable evening was spent by many. A pointed lecture on temperance was delivered by a gentleman hailing from Sydney, and those present, many of whom were not either teetotallers or good templars, were much struck with the force of his arguments. There were other good speakers who gave their experience regarding temperance. Some very good music and singing between the speeches, with excellent coffee, cakes, and ices, made up a pleasant, social evening.

—The Str. *Cocoonada* from Kurrachee, ran down and killed a large whale. The whale sank.

—*Times of India*: Another widow re-marriage among the Gujrati Hindoos was celebrated yesterday at the bungalow of Mr. Madhowdas Ragoonathdas at Girgaum, under the auspices of the Hindoo Widow Re-marriage Association. It was in the year 1871 that the first widow re-marriage was inaugurated by Mr. Madhowdas in face of violent opposition from him by his caste-people. It is highly gratifying that during the course of the last ten years twenty-five re-marriages have been celebrated under the auspices of the Association which owes its existence and success to its founder, Mr. Madhowdas.

Selections.

LOTZE AND SCHÖBERLEIN:

BY W. C. KITCHIN.

Within the past few weeks Germany has been called upon to mourn the loss of two of her ablest scholars, and Christianity two of her staunchest defenders. Lotze and Schöberlein have both passed away; the former, dying upon the 1st, the latter upon the 8th of July 1881. Hermann R. Lotze at the time of his death was *ordinarius* Professor of Philosophy in the University of Berlin; a position which he had filled only some three months. He was born at Bautzen in Saxony, May 21, 1817. In his twenty-first year he was graduated from the departments of medicine and philosophy of Leipzig University and entered upon a career of diligent study and investigation that has won for him the reputation of being, after Hegel perhaps, the greatest thinker of the century. At the time of his death and for a score of years previous he has been in both hemispheres the acknowledged leader in speculative thought. Two years after graduation or in 1839 he qualified as a Docent or private university lecturer in both medicine and philosophy. In 1842 he was appointed professor *extraordinarius* of philosophy at Leipzig and two years later he accepted a call to the University of Göttingen as professor *ordinarius*. From 1844 to 1881 he remained at Göttingen, although he was the recipient of numerous calls to more lucrative positions in the larger universities. Last April, however, he accepted a professorship of philosophy in the University of Berlin; and upon the sixteenth of that month began a course of lectures in metaphysics and also one in psychology. Each of these courses was to consist of four lectures a week from that time until the close of the summer semester upon the 15th of present August.

Lotze enjoyed a reputation confessedly cosmopolitan. The reader of the "Boston Monday Lectures" of Joseph Cook will not need to be reminded of the high regard in which that great lecturer and brilliant scholar holds his greater and still more brilliant German master. Take up his lectures upon Biology and Heredity, and from beginning to end they are saturated with the strong, sensible and healthy spirit of Lotze's philosophy. He repeatedly acknowledges his obligations to his teacher, and his admiration for him often finds expression in terms of the most respectful praise.

The thorough physiological and philosophical training which he received and his subsequent career as a lecturer upon Pathology and Psychology while a Docent, fitted Lotze in the highest degree to investigate the problems of life and mind from both the physical and mental points of view; and he was the first, perhaps, to *intelligently* apply the facts of biology to the demonstration of mental phenomena. His published works are the following: (1) *Metaphysics* (published 1841, 2nd ed. 1879) consisting of three books on Ontology, Cosmology and Psychology. (2) *General Pathology and Therapeutics as a Mechanical Natural Science* (1842). (3) *Logic* (1842 2nd ed. 1880). Three books on Thought Investigation (*untersuchen*) and Knowledge. (4) *General Physiology of Living Bodies* (1851). (5) *Medical Psychology or Physiology of the Soul* (1852). (6) *Microcosmus: Ideas on the Natural History and History of Man*. (1st ed. 1856, 2nd ed. 1868, 3rd ed. 1876). (7) *History of Aesthetics in Germany* (1868).

Dr. Ludwig Schöberlein was born the 6th of September 1813, and for a quarter of a century has been professor *ordinarius* of Systematic Theology in the University of Göttingen. Previous to the death of Julius Mueller of Halle, it was a mooted question among German scholars which was the ablest living theologian: Dorner of Berlin, Mueller of Halle, or Schöberlein of Göttingen. Of this illustrious trio, Dorner, the sole survivor, is the brightest light in the German theology of to-day and though past his three-score years and ten is at present publishing a work on Systematic Theology, the result of a half century of study and the ripest fruit of modern German thought. Schöberlein in his theology stands in about the same attitude to philosophy in general as Lotze in his general philosophy does to theology. Both make a three-fold division of man, into body, soul and spirit; emphasizing the essential difference of the last two. This, it may be parenthetically remarked, has been the trend of both the theology and philosophy of Germany for the past fifteen years. In English theology there has always been a tendency to conceive soul and spirit as essentially a unit regarding more or less generally the one term as a synonym of the other; but of late years the German heaven has been quietly working and the day may not be far distant when the whole lump of Christian theology will be thus modified. Of this doctrine Schöberlein, together with Delitzsch, Reitschl, Mueller, Koestlin, Dorner, Kahnis and Luthardt, has been a staunch advocate from the side of theology; while Lotze and Ulrich have thrown much light upon it from the side of a scientific philosophy. "Thus" as Joseph Cook says "the three-fold division of man is adopted not only by the biological, but by the theological teachers; by the former in the name of exact research under the microscope and scalpel, and by the latter in the name of a careful dissection of Scriptural texts." [Heredity, p. 115, Cook has devoted the pre-ludes to his ninety-fourth and ninety-fifth "Boston Monday Lectures" to a consideration of Schöberlein's view of soul and spirit and immortality. Also see *Methodist Quarterly Review* for October 1877 which contains a translation of selected portions of Schöberlein's "*Die Geheimnisse des Glaubens*" (The Mysteries of Faith) by Professor Lacroix of "Ohio Wesleyan University,"]

Like Lotze, Schöberlein died in the midst of his labors as a university lecturer. Upon the 20th of last April he begun a course of lectures on Christian Dogmatics, and also a course in Practical Theology. These were both prematurely brought to an end by his death. Germany, the evangelical portion of it, battling with infidelity without and with rationalism within, the Church will miss these two great men, whose service to truth has been marked with such constant devotion and mighty power. (N. Chr. *Advocate*.)

Miscellany.

—Pastoral Address to the Methodist Episcopal Church throughout India:

An eminent minister of another denomination said, "God raised up the Methodists to take care of the poor and reach the masses and when they cease to do this He will raise up and bless some other Church for this work." If to the hesitating John the crowning proof of the Messiahship of Jesus, was that the "poor have the gospel preached to them," then may Methodists never be ashamed of their record. May we exhort our Churches all over India, to seek for the poor and to care for the degraded. If we follow the Master in this, God will give us wealth and position and influence for the work. Thousands of homes will be blessed, and God will give up power for the evangelization of the heathen. We here touch an important subject on which "suffer the word of exhortation." It is said that "God thrust out the Wesleys," and through them raised up a Church "to spread Scriptural holiness." It is a simple matter of history, that God "thrust out" Methodism over India. When our first work was opened among the natives of Rohilkhand a little more than a score of years ago, no one had a thought that in less than a dozen years the door would be opened and we would feel constrained to go out over all India. This has been the work of God, and many other Churches, now not only extend the right hand of fellowship warmly, but magnify the grace of God, in what has been done for souls. In one of our Conferences, we are devoted largely to purely Missionary work among the Natives. Churches have been raised up among them and we are urging them now to become Missionary Churches, in the sense of propagating the truth around them. But in a large part of our field European, or English Churches chiefly exist. We deem it of the highest importance that these Churches assume an aggressive form, in the evangelization of the Natives. You must not overlook the providential situation of our Churches in this land. Let them become powerful Mission Churches. Let them supplement, and supersede, if so it seem best in any place, the traditional modes of Mission work in this Country. The thought is charming and inspiring to the friend of heathen evangelization, that these English Churches, widely scattered among the dense millions of non-Christian India, may become propagating centers, sending continuous waves of light and saving power, farther and still farther into this darkness and shadow of death. It is for you, dear brethren and sisters, in earnest co-operation with your Pastors and Missionaries, to effect the realization of this thought, and gladden the hearts of the whole Christian world. No such providential door stands open any where on this globe. As to how this work may be done, we can only here merely suggest that time and thought and money and sympathy and prayer must be given to it. Every Church might become a local Missionary Society, every member a Missionary, the objects of immediate effort, the dark souls that throng our streets and compounds and serve in our homes. Illustrations not a few, prove that private Church members may win pagan souls to Christ. We beseech you, make this a subject of thought and prayer. We earnestly urge our Native Churches everywhere, as fast as possible, to shake off foreign help and press the work of saving their countrymen.

TELEGRAPHIC NEWS.

London, October 6th: The Geographical Congress at Vienna have awarded a gold medal to Dr. Hunter for his *Gazetteer of India* and the Oriental Congress at Berlin have passed him a vote of thanks.

Cairo, 6th: The Turkish Commissioners have been

received both here and at Alexandria with great ceremony.

Alexandria, 6th: The special Commissioners sent by the Sultan on a mission to the Khedive arrived here to-day.

London, 7th: The *Standard*, in this morning's issue, publishes a telegram from the Cape stating that a serious rising is reported in Zululand.—Mr. Gladstone has gone to Leeds to participate in the Liberal demonstration there.—Mr. Gladstone, speaking at Leeds, said that an Act similar to the Irish Land Act was not needed in England, but that changes were required in the relations between landlords and tenants.—The homeward Bombay mails of the 20th ultimo arrived at Brindisi to-day.

Tunis, 7th: A French force has occupied the town of Tunis.

London, 8th: A Cabinet Council will be held on Wednesday next.—Mr. Gladstone, speaking at a banquet at the town hall, Leeds, last night, said that the issue in Ireland at the present time was between law and lawlessness. He contrasted Mr. Parnell's gospel of public plunder, and his degrading and immoral doctrines, with Daniel O'Connell's loyal utterances. He admitted that the passing of the Land Act imposed upon the Government new and special obligations to rigorously enforce the law and uphold public peace. In conclusion, Mr. Gladstone appealed to all classes to support the Government at a great and impending crisis.—The cotton-spinners have abandoned the attempt for a further short time movement.

Tunis, 8th: Owing to the short supply of water, the advance of the French on Kairouan is impeded.

Constantinople, 8th: The Porte has sent a Sanitary Commission to Mecca to inquire into the outbreak of cholera there.

St. Petersburg, 9th: The Russian Government has prohibited issue of passports to pilgrims proceeding to Mecca in consequence of the outbreak of cholera there.—The Shah of Persia has asked the Russian Government to send officers to remodel the Persian Army.

Tunis, 9th: Incessant skirmishes are taking place between the French troops and the Arabs.—The French have evacuated Hammamet owing to the sickness which prevails there.

London, 10th: Mr. Parnell, in a speech made at Wexford yesterday, declared Mr. Gladstone to be unscrupulous and dishonest, and Ireland's unrivalled slanderer.—OBITUARY.—General G. Huyshe.

Constantinople, 10th: The Porte is sending a Special Commissioner to carry out the reforms in Armenia.

Vienna, 10th: Baron H. de Haymerle, the Austro-Hungarian Minister for Foreign Affairs, died to-day of heart disease.

New York, 10th: The Senate met to-day when Mr. Bayard (Democrat) was elected President of the Senate *pro tem.* by 34 against 32 votes. The Democratic majority in the Senate is obstructing the admission of new Republican senators.

Washington, 11th: A Republican Senator has been admitted to Congress notwithstanding the obstruction by the Democrats.

London, 12th: At a Conservative banquet given at New castle last night, Lord Salisbury made a speech, in which he strongly denounced the Irish policy of the Government, and said he had every confidence that they would again eat dirt in the Transvaal.—Sir Stafford Northcote, who also spoke, repudiated a policy of protection.

Tunis, 12th: The Italian consul here has energetically protested against the occupation of Tunis by the French.—The Arabs have been routed by the Bey's troops at Testour.

London, 13th: The *Times*, in a leading-article this morning, announces that at the Cabinet Council held yesterday it was resolved to insist upon the ratification by the Boers of the Transvaal Convention on all essential points.—It was also resolved to maintain the concert at present existing with France in respect to Egypt, whilst, however, insisting that British interests there must be paramount.—No decision was taken at the Council regarding the state of affairs in Ireland, about which a difference exists in the Cabinet.—It is reported that Mr. Parnell was arrested this morning.—At a Conservative meeting at Newcastle yesterday, the Marquis of Salisbury made a speech, in which he said he was satisfied with the policy of the Government in respect to Egypt, and that events would soon show the vital importance of

Cyprus to Great Britain. The Conservative policy, he said, had broken for ever Russian diplomatic influence in Afghanistan, the Russians having been diplomatically hunted out of the country. He added that whilst Mr. Gladstone was urging moral barriers, Russian military power was steadily advancing.—Sir Stafford Northcote, who also spoke at the meeting, said that external pressure controlled and weakened the present Government.—Both speakers urged the adoption of more vigorous measures in Ireland.

PASSENGERS SAILED.

Per Str *Armenia*, 12:

—Lieut-Col Ross, Mrs Stewart, and three children, Mrs Sadler and two children, Mrs Henderson, and two infants, Dr and Mrs Brandou, and Mr Rubel.

Per P and O Str *Khedive*, 13:

For Southampton.—Mr A C Andrews, Mr J Tyrie, Mrs Taylor, Mr Wm Halerow, Mr J H Booth, Lt R W Preston, Mr Seagrave, and Mr A M Eddis.

For Brindisi.—Mr W T Hall, Mr R Lyddaker, Mr J J Guise, Capt S Murray, Mr U Ball, Mrs Tullard and child, Col R Q Mainwaring, and Mr N D Fracis.

For Venice.—Mr F Kensington, and Col Judge, R E.

For Aden.—Miss Parr, Mr H N Austin, The Right Reverend the Lord Bishop of Bombay and Chaplain, (Rev A O Walsh), and Captain C W E Murphy.

For Malta.—Lt-Col A W and Mrs Davies.

PASSENGERS ARRIVED.

Per P and O Str *Thibet*, 11:

From Southampton.—Miss Crittall, Miss Henley, Miss Gault, Mrs Hoossaine, Capt Wallers' E F Servant, Mr W C Tawse, Mrs Jenkins, infant and child, Mr T W Brookes, Mrs Tomkyns, Lieut. Parke, Mrs C O'Donnell, Mr and Mrs Runceman, Madame Valier, Capt and Mrs Waller, Capt Domvilles, Major Boyes, Mr Western, Mr Longhurst, H H Nawab, Nizam of Bengal and son, A Native gentleman, Mr Walker, Major and Mrs Sandersson, Surg-Major W P Harris, Mr H D Willck, and Col Pottinger.

From Brindisi.—Capt Stopford, Mrs Stopford, Lieut Hawkes, Capt Hallett, Col Montague, Lieut-Col H de Brett, Major Ward, Lieut G A Williams, Lieut H R Carnac, Col Trevor, Capt Denshire, Mr W G Underwood, Major Maitland, Mr G E Smith, Lieut W C Barton, Col Medley, Mr W Lamb, Col Cory, Dr H A Kidd, Brig-Genl Carnegie, Mrs Carnegie, Mr J English, Mr J Higby, Capt W A Smith, and Mr Leggett.

From Marseilles.—Mr J Harden.

Domestic Occurrences.

BIRTH.

THORLEY—October 12th At 11 Military Square Fort Bombay the wife of Mr William Thorley of a Daughter.

MARRIAGES.

MACNEE—WEBB—September 27th, at Christ Church, Byculla, by the Rev G C Reynell, Henry Charles Macnee, to Florence Isabel, daughter of Lieut-Col R F Webb.

SHREVES—BIRDSALL—October 6th, at the M E Church, Bareilly, by Rev Dr Johnson, Rev Oramil Shreves of Bombay, South India Conference, to Mr Lillie Birdsall of Bareilly.

DEATHS.

MOUNTAIN—October 2nd, at Kurrachee, of heart-disease, Henry Samuel Mountain, Head Customs Preventive Officer, aged 43 years.

CHILL—Oct. 9th, at Neemuch, of typhoid fever, G D Chill, eldest son of W R and E Chill, aged 14 years 1 month and 9 days.

PORTS—October 11th, at Byculla, Mrs. Harriet Potts, wife of the late John Adam Potts, Foreman Boilermaker, Holkar State Railway, aged 50 years.

"BOMBAY GUARDIAN."

Subscriptions received from 8th to 15th

October 1881.

J. G. Catley, 31st December 1881, Rs. 1-8; A. Burntside, 18th February 1882, Rs. 10; Rev. R. Jeffry, 30th June 1882, Rs. 6; F. Lillywhite, 31st October 1881, Re 1; C. B. Sharman, 1st February 1882, Rs. 3; W. Jeddo, 31st August 1881, Re 1.

IMPORTANT New Advertisements.

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KHOJAH BAZAAR, Bombay, 7th May, 1881.

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T. H. HARRISON, M.C.P.

Examiner.

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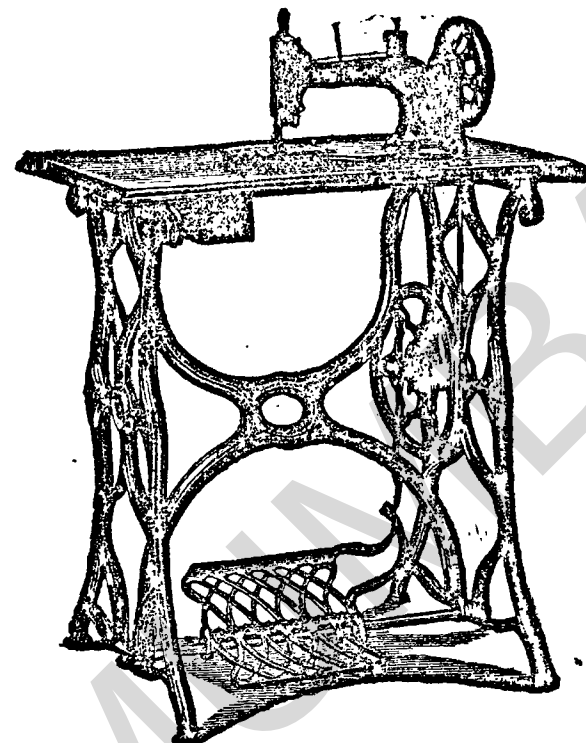
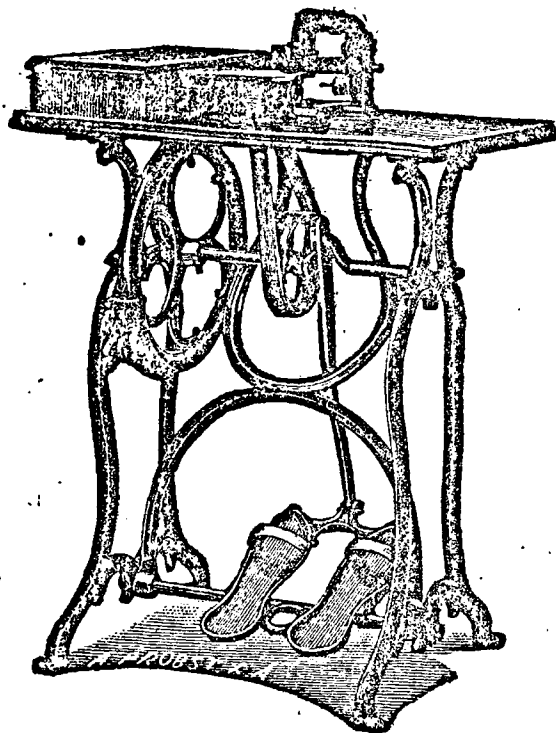
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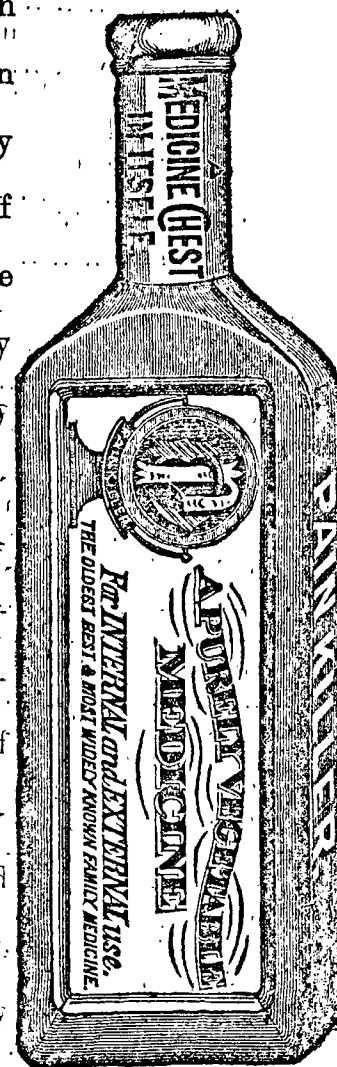
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